

Allah's name I begin with The Most Merciful The Most Beneficial

May the Salaat and Salaam of Allah be upon you Oh Messenger of Allah  
and upon your family and your companions and followers Oh Beloved  
of Allah

## Objections on celebrating Mawlid refuted

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### Objection

Prophet Mohammed salalo alayhai wasalam, has forbidden the celebration of Mawlid as he stated "Whoever imitates a nation he is from them." This Hadith is found in Musnand Imam Ahmed, Sunan Abi Dawod, Tabarani in Kabir , Bazar Abu Na'im, Bulugh al-Maram Ibn Hiban, and Imam Ibn Taymiyyah mentioned this Hadith saying, "It is a Hassan Hadith" (its chain of narrators etc are very good) Fatawa al-Kubra vol. 3 pg. 315. And it is a well established fact that celebrating birthdays is an act of the Non-Muslims which has been imitated, so in light of the above Hadith it is strongly forbidden.

### Answer

Before we can start discussing what this Hadith means, it is very important to highlight a huge error in the above objection:

'It is a well established fact that celebrating birthdays is an act of the Non-Muslims which has been imitated'.

In no verse and in no Hadith is there any proof found at all that the Non-Muslims use to celebrate birthdays before the Muslims started celebrating birthdays. Despite the fact that the birth of Syeduna Isa, may salaam be upon, has been mentioned in the actual text of the Quran,

**“And the same peace on me the day I was born” [19:33]**

Yet we find despite the huge number of companions who previously had not only been practicing Christians but had also in fact been Christian priests and scholars, they never commented about this verse that in Christianity too we also use to celebrate birthdays. Certain areas like Yemen and Syria were predominantly Christian countries, which accepted Islam, yet we find no proof in the classical books that the Christians use to celebrate birthdays before the Muslims started celebrating Mawlid. Therefore, to call this a ‘well established fact’ is nothing but deep ignorance. The munkireen (rejecters) of Mawlid celebration are known for their arrogance of only accepting Ayah of the Quran and Hadith sahihiyya for their beliefs, so how about they show a single verse or Hadith to us which proves that the Christians or any other Non-Muslims use to celebrate birthdays before the Muslims started celebrating Mawlid. Bear in mind this would only be the starting, they must secondly prove the Muslims did actually imitate them. Thirdly, they should follow this by something else which will be mentioned shortly InshaAllah.

The earliest account I have been able to find of the Christians celebrating the Mawlid of Hazrat Isa, may salaam be upon him, is in the 8<sup>th</sup> century by Ibn Taymiyyah. However Ibn Taymiyyah isn’t someone who is accepted by the vast majority of the Muslim world. Many of his works been strongly criticised and refuted. If for arguments sake we accept Ibn Taymiyyah in this matter that in the 8<sup>th</sup> century the Christians use to celebrate the birth of Syedunaa Isa, may salaam be upon him, the celebrations of Mawlid of the Holy Prophet, may salaam be upon him, pre date the 8<sup>th</sup> century by a huge margin.

- Imam Abdur Rehman bin umar Auzaaee 156 A.H wrote a book on Mawlid, which has been published from Beirut.
- Qadi Iyad 544 A.H wrote 'Risla badi fi bayan mawlid un nabi, salalo alayhai wasalam, waajdadihi wamirajihi wawafatihi wa baad mujizathi (a book explaining the Mawlid of the Prophet sallao alay hai wasalam, and his ancestors, and his journey of miraaj, and his passing away and some of his miracles). Also known as Risla fi Mawlid un Nabi salalo alayhai wasalam, manuscript of these are found and are still present in Saudi Arabia at the central library of Jamiyat al imam muhammed ibn saud alislamiya.

- Ibn Jawzi 597 AH wrote Mawlid alaaroos (Birthday of the bridegroom)

Bear in mind these dates aren't when the celebration of Mawlid began, rather it was when formal books on Mawlid were written. We can clearly see formal books on celebrating Mawlid have been around much longer then any quote of Muslim scholars advising us of a Christian celebration of the birth of Syedunaa Isa, may salaam be upon him, has been around.

Now if someone wants to claim that the Christian celebration of the birth of Syeduna Isa, may salaam be upon him, started before the Muslim Celebrations of Mawlid un Nabi, may salaam be upon him, then they must prove this. Until authentic proof has not been provided, that the Christians or any Non-Muslim use to celebrate birthdays before the Muslims started celebrating Mawlid un Nabi, may salaam be upon him, any objection of imitation is totally void and meaningless.

Now let us have a look into the above-mentioned Hadith and InshaAllah let us understand its proper meaning as has been understood by the Muslims for the past 1400 years.

Imitation of another religion can fall into four categories,

- Obligatory
- Permissible
- Disliked
- Forbidden

### **The forbidden imitation**

Allah Almighty states in the Holy Quran,

**“It is He Who created for you all that is in the earth” [2:29]**

This verse has been repeated many times in the Holy Quran. The whole verse especially the words,

*“Created for you”*

proves that everything is basically permissible and allowed as Allah Almighty has created it for us to use. This principle will always be followed unless there is a clear verse or Hadith advising of something being forbidden. Accordingly, the forbidden imitations can only include acts that firstly; been out rightly called forbidden and secondly, are indeed imitations, and not just claims of imitations.

These include things, which are a sign of the religion of the Non-Muslims and a means of their identification, like wearing the cross and worshipping idols. Also under the forbidden imitations are included their fundamental beliefs which appose Islam, like not believing in the life of the grave and thinking someone who dies ‘is none existent’.

**“O believers! Take not as friends those upon whom is Allah’s wrath. They are indeed despaired of the Hereafter as the infidels are despaired of the inmate of the grave” [60:13]**

**The only time any Muslim is allowed to imitate the Non-Muslim in a forbidden act is when their life is in danger.**

**Now celebrating Mawlid can't possibly fall into this category as:**

- **There is no proof to suggest that the Non-Muslims use to celebrate birthdays before the Muslims started to celebrate Mawlid.**
- **There is no proof in the Quran and Hadith, which states that birthday celebrations are a Haraam (forbidden) act.**

### **The disliked imitation**

**There are two types of disliked imitation, the first being the strongly disliked type which is close to forbidden, like the intermixing of the two genders. It is wajib to stay away from these types of acts. An example is attending a mix gender college in a country, which has separate colleges for males and females.**

**The second type is the disliked, which is close to permissible. Again using the above example, attending a mix gender college in a country, which doesn't have separate colleges for males and females. Due to the hardship of there not being separate colleges for males and females, this disliked has another classification and becomes closer to permissible.**

**Both the above imitations are practiced by all the Muslims and are realistic practical examples. Now again celebrating Mawlid can't possibly fall into either of these categories as:**

- **There is no proof to suggest that the Non-Muslims use to celebrate birthdays before the Muslims started to celebrate Mawlid.**
- **There is no proof in the Quran and Hadith which states that birthday celebrations are disliked.**

### The permissible imitation

The Quran talks about these,

- **“And the food of the people of book is lawful for you” [5:5]**

The above ‘*food*’ refers to the meat, as the people of the book at time didn’t eat meat of any of the forbidden animals. In addition, their method of slaughtering was the same as the Muslim method.

- Once Hisham said to Abu Yousuf (the student of Imaam Abu Hanifa), when he saw him wearing sandals made from palm trees with iron, “don’t you think wearing that iron is a problem?” Abu Yousuf answered, “No”. Then Hisham said, Sufyan al soari (a Tabi) and Ibn Yazid (al Asawad ibn Yazid a Tabi) disliked it because it is an imitation of Christian priests. Abu Yousuf responded, “The Prophet, may salaam be upon him, wore sandals with hair on them which were worn by the Christian monks.” al-Mawsua’h al-Fiqhiyah vol. 13. pg.3

Now it can be easily understood, that one side thought these particular sandals were exclusive to the Christians and a symbol of their faith, whereas in fact they weren’t.

In many books of Hadith a very interesting and important Hadith is found in this respect, the following is from Sahih Muslim :

- **Ibn’Abbas, May Allah be pleased with both of them, narrated that ‘the Messenger of Allah, may salaam be upon him, arrived in Medina and found the Jews observing fast on the day of ‘Ashura (10<sup>th</sup> of Muharram). The Messenger of Allah, may salaam be upon him, said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses, may salaam be upon him, and his people,**

**and drowned the Pharaoh and his people, and Moses, may salaam be upon him, observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah, may salaam be upon him, said: We have more right, and we have a closer connection with Moses, may salaam be upon him, than you have; so Allah's Messenger, may salaam be upon him, observed fast (on the day of 'Ashura), and gave orders that it should be observed'.**

**(Sahih Muslim *Book 6, Number 2520*)**

Some very important lessons can be learnt from this Hadith.

- (1) To show gratitude for an important blessing of Allah Almighty on a specific day is Sunnah of Musa, may salaam be upon, which has the approval of the Holy Prophet, may salaam be upon him. What is a bigger blessing than the birthday of the Holy Prophet, may salaam be upon him?**
- (2) If the Non-Muslims are already doing an act which is correct (Islamically) then the Muslims have a greater right to also do that act.**

In Jamia't Tirmidhi we find an explanation of narrator Ibn Abbas himself regarding this Hadith

- **Book 6 Number 755**
  - **Ibn Abbas said: Fast the ninth and the tenth and differ from the Jews**
- (3) This shows that if the Non-Muslims are already doing an act, all the Muslims need to do is change the format then imitation is allowed in that act. This is the third thing; those who claim mawlid celebrations to be an imitation of the kuffar must address, they must prove our format**

of celebrating Mawlid isn't different from the format used by the Non-Muslims.

Now change in format already exists between our Celebration of Mawlid and the Christian celebration of, the birth of Syedunaa Isa, may salaam be upon him. The Christians believe Isa, may salaam be upon him, to be '*Son of God*'.

Now God being born is a contradiction on the whole belief of God.

Whereas Muslims celebrating the Mawlid of the Holy Prophet, may salaam be upon him, celebrate the Birthday of a human. We don't celebrate his creation as we don't know when that was, nor do we celebrate his receiving Prophethood as again we don't know when that was, rather his birthday. By celebrating the birthday we show that the Holy Prophet, may salaam be upon him, had a Mother and Father, may Allah Almighty be pleased with them both, and whoever has parents and is born cant possibly be God, rather he is a human. Without doubt the Holy Prophet, may salaam be upon him, is the best of all human but never the less a human. In words of Imam Busari

دَعَا مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ وَ احْكُمَ بِمَا شِئْتَ مَدْحًا فِيهِ وَ احْتَكَمَ  
وَ انْسُبْ اِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ وَ انْسُبْ اِلَى قَدَرِهِ مَا شِئْتَ مِنْ عِظَمٍ  
فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ حَدٌّ فَيُغْرِبُ عَنْهُ نَاطِقٌ بِقَمٍ

Now there are many acts which the Non-Muslims did first and Muslims followed:

1. The compiling of Injil and Torah in form of books
2. Building minarets next to places of worship
3. Usage of horses in war
4. Using television to promote religious programmes



Also imitating is a name of an intention. Unless someone has some very clear proof that a Muslim is deliberately imitating the kuffar, as Muslims we should always exercise Hussan uz Zan. Just by doing an act, which the kuffar are already doing doesn't automatically mean imitation is taking place. There must be a clear cut intention of imitations. The following Fatawa of some Saudi scholars throws some good light on this principle:

*The Standing Committee on Fatwa and Research in Saudi Arabia was asked about a ruling on a type of hairstyle that had just appeared in the kingdom. They stated, "If the intention to wear such a hair style is not to imitate [as outlined above] the non-Muslims then there is nothing wrong with this if it is from one of trends that have recently appeared amongst women.....we see no problem with this." [Fatawa of the Standing Committee vol. 7. Pg. 150]*

Now once again celebrating Mawlid can't possibly fall into this category as:

- There is no proof to suggest the Non-Muslims use to celebrate birthdays before the Muslims started to celebrate Mawlid.
- There is no proof in Quran and Hadith or in any classical book, that tells us that Muslims have imitated the kuffar in celebrating birthdays.

However, it is possible for it to fall into this category if the above two conditions can be fulfilled as:

- Our format of celebrating Mawlid is both Islamic and different to the format of the kuffar.

#### **The obligatory imitations.**

These are acts, which without them our Imaan won't be complete. Also this category goes to show how an act isn't forbidden by merely being an imitation; there are further conditions, which must be met. The obligatory imitations include reciting of salaah, giving zakaah, performing hajj, fasting etc. All these acts aren't unique to the ummah of the Holy Prophet, may salaam be upon him. The non Muslims use to perform these acts, but had twisted and distorted

their meanings, hence one of the reason for the Mawlid of the Holy Prophet, may salaam be upon him, was to revive these forms of worship to a glory much greater than their original glory. A Hadith has already been mentioned above about how fasting, was not a new act, rather it was an imitation of the Non-Muslims. Now a verse is presented to further strength this,

**“O People who Believe! Fasting is made compulsory for you, just as it was ordained for those before you, so that you may attain piety.” [2:183]**

The wording just as it was is a combination of two words of Arabic كـ and ما and when the two are combined they give a very similar definition to: Imitation! When this verse was revealed there were some questions asked by the blessed companions, may Allah be pleased with them, in respect of the rules and regulations of fasting; however there wasn't any sort of hesitations in carrying out this command. However, when the command of Hajj and Umrah was revealed there were some hesitations, all due to fears of a potential forbidden imitation

**“No doubt, Safa and Marwah are among the symbols of Allah; then whoso makes pilgrimage to this House or performs Umrah , there is no sin for him that he may go around both, and whoso does good voluntarily, then Allah is Appreciating and All-knowing.” [2:158]**

A very important part of the Ayat is *there is no sin for him*; why would there be any need to use these words for a wajib element of both Hajj and Umrah? Could anyone ever think that doing Sai in some way could ever be a sin? The answer is found in the tafsir of Ibn Kathir

- Urawa said: I said to Aisha, “I do not think if someone doesn’t perform Sai between Safa and Marwah that then he owes any sacrifice, and I do not care if I go around them or not”. She said, “my nephew what you are saying is wrong. The Messenger of Allah, may salaam be upon him, went between them and so did the Muslims. Those who previously used to wear the ihram at al mushallal, for the idol manaat which they use to worship considered it wrong to go between Safa and Marwah so Allah Almighty revealed *whoso makes pilgrimage to this House or performs Umrah, there is no sin for him that he may go around both*. If it was as you are saying it would have been ‘there is no sin if he does not go between them’.” Az Zhuri said, “I mentioned this to Abu Bakr bin Abdul Rehman and he liked it and commented ‘There is something I heard the scholars say: Those Arabs who do not go between Safa and Marwah said that our Tawaf between these two hills is a part of jahiliyya’ (time period prior to Islam).”

Imam Qurtabi writes a narration of Ibn Abbas under the above verse:

- In the time of jahiliyya some devils use to entertain all night between Safa and Marwah and there were idols between them. When Islam came the Muslims said “Oh Messenger of Allah we do not go between Safa and Marwah, as it is Shirk”.

Imam Jalaudeen Suyuti writes in the commentary of the above verse:

- It was revealed when the Muslims showed dislike to it, because prior to Islam, they (polytheists) use to circulate those both and two idols use to be on them which they use to touch.

All the commentators share the same background, that the Sai or Tawaaf between Safa and Marwah is not a unique aspect of Islam; in fact, it is an imitation of the kuffar. So much so that initially some companions hesitated to part take as they believed this was a forbidden imitation, but Allah Almighty clarified that there is no sin at all in this imitation. In fact, according to some

jurists the Sai is a Fard (obligatory) imitation, however according to the Hanaaf it is not as important as Fard but nevertheless very close to fard. We can see how the Tawaaf of the Muslims differed from the tawaaf of the kuffar. The kuffar performed this Tawaaf for their idols and to worship them, whereas the Muslims perform this Tawaaf for the worship and pleasure of Allah Almighty, and to act upon a Sunnah of a saint of Allah Almighty, Syeddy Hajrah, may Allah be pleased with her. Similarly, IF any Non-Muslims use to celebrate birthdays prior to Islam it still doesn't make celebrating the Mawlid a forbidden Imitation. As our format of celebrating the Mawlid, is in accordance to Islam; we have recitation of Quran and poetry in honor of the Holy Prophet, may salaam be upon him, etc all of which has a very strong basis in Islam.

Another Ayah is presented which talks about Obligatory Imitations. Allah Almighty states in the Holy Quran,

**“And (remember) when We took a covenant from the children of Israel that, "Do not worship anyone except Allah; and be good to parents, relatives, orphans and the needy, and speak kindly to people and establish the prayer and pay the zakaah"; then you turned back except a few among you and you are back-sliders".**  
**[2:83]**

Many good deeds have been mentioned above which all Muslims, regardless which sect they belong to, believe in. A very important factor is none of these are unique to the ummah of the Holy Prophet, may salaam be upon him. Rather these were and still are practiced by many Non-Muslims and are all obligatory imitations. Imam Jalal udeen Suyuti in the commentary of the

above ayah under 'zakaah' mentions a Hadith of Ibn Abbas, may Allah be pleased with them both:

It (giving zakaah) is a way of theirs (the Non Muslims) not an (exclusive) Sunnah of the Holy Prophet, may salaam be upon him.

Now celebrating Mawlid can't possibly fall into this category as:

- There is no proof to suggest the Non-Muslims use to celebrate birthdays before the Muslims started to celebrate birthdays.
- There is no proof in Quran and Hadith or any classical book that tells us that Muslims have imitated the kuffar in celebrating Mawlid.
- We do not claim that it is obligatory to celebrate the Birthday of the Holy Prophet, may salaam be upon him.

Alamdulillah we have presented many proofs to show there are many beliefs, which the Muslims hold which are in fact imitations beyond doubt. Yet no one in the past 1400 years has ever rejected these as the ummah, for the past 1400 years, knew an act merely being an imitation isn't sufficient and there are further angles, which must be looked at before rejecting it. Even so, some people seem to reject Mawlid, an act which can't even be proven to be an imitation!

## **Objection 2**

The Quran has forbidden us from celebrating Mawlid very clearly as the Quran says,

**"No doubt, the extravagant are the brothers of the Devils (Satan).  
And the devil is very ungrateful to his Lord" [17: 27]**

Now we all know Mawlid gatherings are famous for lavish spending; £1000s are spent on food and decorations, guests are invited from abroad, huge

arenas are booked, some committee member even stands up and says so and so donated this much, and so and so donated this much. The Quran states this is the devils work; therefore, this is an imitation of the devil so Muslims must stay away from it.

### **Answer**

Astagfrullah, how dare anyone call celebrating the Mawlid of the Holy Prophet, may salaam be upon him, the devils work. Celebrating birthday of the Holy Prophet, may salaam be upon him, is an act which will make the devil scream and run away.

Hafiz Ibn Kathir writes in Al-Bidayaah wal Nihaayah (2/166) :

**The devil screamed on four occasion; one when he was cursed by Allah Almighty, one when he was removed from the Heaven, One when it was the Birthday of the Holy Prophet, may salaam be upon him, one when surah Fatiha was sent down.**

In Sahih Muslim, we find a Hadith narrated by Abu Hurriah, may Allah be pleased with him, who says the Holy Prophet, may salaam be upon him, said, **“When the Azaan is recited the devil breaks wind and runs away....” (Sahih Muslim Hadith Number 753)**

So we learn through these valuable narrations that the devil is in terrible pain when Mawlid is celebrated. He also runs away when Azaan is called, and within all Mawlid gatherings at the time of salaah, the Azaan is given and Jamaah is performed. So how could anyone say celebrating Mawlid is the devils work, La howla wala quwata illbillah hillalil azeem. If anything, being in pain and screaming at the time of Mawlid un Nabi, may salaam be upon him, is the devils work.

As far as overspending or excessively spending is concerned, this all boils down firstly to the individual circumstances, as £1 in UK is the amount of spending money a small child may get, however in a third world country that could be the equivalent to the daily wage of a full time working man. Secondly, mufasreen comment this verse was revealed about spending in causes of other than Allah Almighty, whereas spending for Mawlid is spending in Allah's cause. A very faith inspiring narration is found in the book 'Darrus Sameen', (page 40) written by Shah Waliyyullah Muhadis Delvi, may Allah be pleased with him, a respected scholar of all the sects of sub continent. He writes, "my father Shah Abdul Rehman Delvi, may Allah be pleased with him, told me that he use to arrange for food to be cooked for in name of Holy Prophet, may salaam be upon him, (Mawlid gatherings) as a form of rejoicing. However, one year came where he couldn't afford anything except some roasted peas so he distributed these amongst people. It so happened that he was blessed with the Ziyarah of the Holy Prophet, may salaam be upon him. Those roasted peas were lying in front of the Holy Prophet, may salaam be upon him, and the Holy Prophet, may salaam be upon him, was looking very pleased".

We find many instances within the Quran and Hadith, and Islamic history where wealthy people donated huge amounts for the sake of Allah Almighty. We mention only one example, which is of the son in law of the Holy Prophet, may salaam be upon him, indeed one of the most generous Muslims the world as ever seen, Syeddna Uthamn Zunurain, may Allah be pleased with him;

In the battle of Tabook Syedunaa Uthaman Zunurain, supplied the Muslim army with,

- 940 camels
- 60 horses
- 10,000 dinars

After which the Holy Prophet, may salaam be upon him, whilst coming down from his mimbar said,

**“Nothing can harm Uthman now, no matter what he does.” (Jaami’at Tirmadi Hadith Number 3701).**

We can see the Holy Prophet, may salaam be upon him, didn’t call this outstanding deed of Syedna Uthman ‘the devils work’, rather he called it ‘its due’, that now nothing can harm Uthman whatsoever.

Plus this objection of the rejecters of Mawlid shareef is not valid at all. If this is the sole reason they stay away from Mawlid celebrations, then how about, on this Mawlid all the munkareen of Mawlid will hold gatherings in their mosques and celebrate Mawlid of the Holy Prophet, may salaam be upon him, without lavishly spending!, and show us how its suppose to be done! This will be a good test of their sincerity.

### **Objection 3 and 4**

There really is no basis for celebrating Mawlid as this has been strictly forbidden in Hadith; also really Mawlid is a form of dishonouring the Prophet Mohammad, salalo alayhai wasalam. In two Hadiths, we find strong evidence of prohibition of celebrating Mawlid.

In Sahih Muslim in the book of repentance we find, the Prophet Mohammed, salalo alayahi wasalam said

**“This world is a prison for the believer and a paradise for the disbeliever”.**



Now why are you celebrating the day the Prophet Mohammad, salalo alayhai wasalam, was imprisoned?

Also 12<sup>th</sup> of Rabbi Awwal is the day that the Prophet Mohammad, salalo alayhai wasalam, died so how can we have a celebration on this day. This is a day of sadness.

So, it seems as if, someone who celebrates Mawlid is really celebrating the imprisonment and death of the Prophet Mohammad, salalo alayhai wasalam.

### Answer

**“Allah sends astray many by it and guides many by it” [2:26]**

If by mentioning ‘Prison’ and the ‘Prophet’ may salaam be upon him, in the same sentence you aim to downgrade the Holy Prophet, may salaam be upon him, then you are in for a terrible shock because it’s impossible to downgrade the Holy Prophet, may salaam be upon him.

The Hadith about this world being a prison for the believer, is in a metaphorical sense not literal, because if someone is sent to prison regardless if he’s innocent or guilty there must be a crime he has allegedly committed, so what was the crime that the Holy Prophet, may salaam be upon him, has committed? All this Hadith means is a Muslim, whilst he is in this world, he will live as if in prison, meaning he will live his life in full obedience and submission to Allah Almighty.

In addition, no Muslim has ever claimed that a Prophet, may salaam be upon him, can’t go to prison or can’t be confined to a certain area.

**“Yusuf said, 'O my Lord, prison is dearer to me than the work to which she calls me". [12:33]**

**“Then the fish swallowed him.” [37:142]**

We learn from the Quran that two Prophets, Syedunaa Yusuf and Syedunaa Younis, may salaam be upon them both, were both destined to confinement in a small area, but what happen once they were there?

**“O my two fellow prisoners: are separate Lords better or Allah the One Omnipotent?” [12:39]**

We learn that Syedunaa Yousuf, may salaam be upon him, was busy teaching Tawheed and eradicating Shirk, so we learn when the Prophets, may salaam be upon them ‘go to prison’, that is the day the banner of Tawheed will fly and the banner of Shirk will fall. Isn’t this an occasion of joy and celebration? Indeed Mawlid celebration is a good test to differentiate between True lovers of Tawheed and false lovers of Tawheed.

**“And had he not been of those who glorify Allah. He would have necessarily remained in its belly until the day when the people shall be raised” [37:143, 144]**

SubanAllah, we learn whilst Syedunaa Younis, may salaam be upon him, was ‘in prison’ he was busy doing Zikr of Allah Almighty. This verse is a moment of reflection to those who have problems with Sufis, as it’s a commons practice of the Sufis to switch the lights off and do Zikr of Allah in complete apparent darkness. Seems like, this is proven from the Holy Quran. Again we learn the day the Prophets, may salaam be upon them, go ‘to prison’ this is the day Zikr

**of Allah Almighty will outburst, and as a direct result Allah Almighty's countless blessing will also outburst. Is this not a happy occasion? Does this not warrant a celebration?**

**So its proven the day the Holy Prophet, may salaam be upon him, was born, was the day Tawheed conquered Shirk. Shirk was defeated never to show its face again. And this was the day the Zikr of Allah started, never to stop again. And the lovers of the Holy Prophet, may salaam be upon him, honored this day accordingly.**

**As for this day also being the day the Holy Prophet, may salaam be upon him, passed away; firstly, there's a lot of dispute on which day the Holy Prophet, may salaam be upon him, passed away. As far as the exact date goes Hafiz Ibn Kathir writes:**

- Urwa bin Zubair (a Tabi) said it was early Rabbi Awwal**
- Sulayman bin Tarkhan at Taymi (a Tabi) said it was the 2<sup>nd</sup> of Rabbi Awwal**
- Mohammed Bin Qays (a Tabi) said it was the 2<sup>nd</sup> of Rabbi Awwal**
- Al Layth (a Tabi) said it was the 3<sup>rd</sup> of Rabbi Awwal**
- Ibrahim Zuhri (a Taba Tabi) said it was the 2<sup>nd</sup> of Rabbi Awwal**
- Abu Nuaym al Fadl bin Dukayn (a Taba Tabi) said it was the beginning of Rabbi Awwal**
- Ibn Abbas (a companion) said it was the 10<sup>th</sup> of Rabbi Awwal**
- Abul Qasim Suhayli (not from the salaf) said it is impossible that it was Monday 12<sup>th</sup> of Rabbi Awwal 11 A.H**

**It's very clear even within the first three generations of Islam there was a strong dispute If the Holy Prophet, may salaam be upon him, did pass away on the 12<sup>th</sup> or not. Now there's a strong possibility it wasn't the 12<sup>th</sup> of Rabbi Awwal so this throws this objection out of the question.**

**Also, it's a unanimous fact that the Holy Prophet, may salaam be upon him, is alive. Our Kalima is,**

There is no deity worthy of worship except Allah Muhammad IS the Messenger of Allah

'Is' is used for someone who is alive it not used for someone who is dead.

The Holy Prophet, may salaam be upon him, said, in a Hadith, which is recorded by Imam Baqi in Hayaatul Anbiya fi qubrihim,

**'All the prophet are alive and are praying salaah in their graves'**

Hafiz Ibn Hajar Asqalani has declared this Hadith as an authentic Hadith in Fathul Bari (6/487) under the chapter of Virtues of Abu Bakr, may Allah be pleased with him.

What more proof can anyone ask for? These words are the words of the Holy Prophet, may salaam be upon him. When the Holy Prophet, may salaam be upon him, has himself stated that the Prophets are alive then who are the munkireen of Mawlid to question it?

The pious wives of the Holy Prophet, may salaam be upon him, weren't allowed to remarry after the passing away of the Holy Prophet, may salaam be upon him.

**"And you are not allowed to annoy the messenger of Allah and nor are you allowed to ever marry his wives after him" [33:53]**

The reason for this is a wife can only remarry if her husband divorces her or he dies (or he leaves Islam). Despite the fact the Holy Prophet, may salaam be upon him, passed away, his wives weren't allowed to remarry as in reality the Holy Prophet, may salaam be upon him, was still alive.

**"We have sent you as a Shahid" [33:45]**

Here Allah Almighty has ranked the Holy Prophet, may salaam be upon him, as a witness. A witness is someone who is alive not dead. To this day in no court of law has a dead person ever been called to testify as witness.

So even if the date the Holy Prophet, may salaam be upon him, passed away was the 12<sup>th</sup> of Rabbi Awwal, this has no negative affect on the celebrations of Mawlid, as this was just a formality to fulfill the command of Allah Almighty,

**“Every soul is to taste death.” [29:57]**

Due to the fact the Holy Prophet, may salaam be upon him, too had a soul this command definitely had to come, but according to many great Muhadisoon his blessed soul was then returned. Hence the Holy Prophet, may salaam be upon him, is alive. Yes he has departed from us, and can't be seen by the average eye, but the pious eyes still see him and get honored with his unique ziyarah. If anyone wishes to study this more and see exactly how the Prophets, may salaam be upon them, are alive in their graves, they are recommended to read the books of Imam Qurtabi and Imam Jalal ud Suyuti, who have written a great deal In this respect.

Lastly, a death in Islam isn't to be mourned more than 3 days apart from a widow who is allowed 40 days, so there's no possibility this is a sad day. The Quran states,

**“And peace is on him the day when he was born and the day when he will die” [19:15]**

This is in respect of Syedunaa Yaya, may salaam be upon him. The Quran didn't say, 'and sadness on the day he will die', no it said salaam. This is very strong evidence that the day the Prophets, may salaam be upon them, depart from us is a sad day in the respect we wont see them as much, but all it means is they are hidden from us. Allah Almighty is also hidden from us yet no body calls Allah Almighty dead, the Jinn and the Angles are also hidden from us yet no one calls them dead and we learn overall it's a day of salaam because these Prophets, may salaam be upon them, are alive and are praying for us.

The Holy Prophet, may salaam be upon him, has himself openly stated that the day the Prophets, may salaam be upon them, pass away is a day which should be marked with doing lots of supplications and in another Hadith that it should be marked with reciting lots of salawaat upon the Prophet, may salaam be upon him. The Muslims were not ordered to mark the day with sadness, especially not after 1400 years have passed.

In Ibn Maja (Hadith number 1084) we find the Holy Prophet, may salaam be upon him, said:

Undoubtedly Jumma is Master of all the days, and the greatest day according to Allah Almighty, much greater than the day of Eid ul Fitr and Eid ul Ahda.

Then the Holy Prophet, may salaam be upon him, then gave five reasons for this:

1. On Friday Adam, may salaam be upon him, was created
2. On Friday Adam, may salaam be upon him, was sent to earth
3. On Friday Adam, may salaam be upon him, passed away
4. On Friday there is a time when every dua is accepted
5. On Friday will be the day of Judgment

If the day Adam, may salaam be upon him, passed away isn't classed as a day of sadness for more than 3 days. In fact its classed as the master of the days, then how can after 1400 years after the day the Holy Prophet, may salaam be upon him, may have passed away on, be still classed as being a sad day?

### **Objection 5**

There is dispute as to if the Prophet Mohammad, salalo alayhai wasalam, was born on the 12<sup>th</sup> of Rabbi Awwal, rather the Prophet Mohammad, salalo alayhai wasalam, was born on the 17<sup>th</sup> of Rabbi Awwal.

### **Answer**

**We totally agree, the Holy Prophet, may salaam be upon him, was born on the 17<sup>th</sup> of Rabbi Awwal. From now on all the rejecters of Mawlid will gather with the Sunnis, on the 17<sup>th</sup> of Rabbi Awwal and we will together have a Mawlid celebration.**

**This isn't a cause for concern at all, as the topic isn't what date was the Holy Prophet, may salaam be upon him, born on, rather its celebrating his, may salaam be upon him's, Mawlid. Nor is it the belief of the Ahlus Sunnah Wal Jamaah that the Mawlid of the Holy Prophet, may salaam be upon him, may only be celebrated on the 12<sup>th</sup> of Rabbi Awwal.**

**Now that this topic has started we would just like to briefly touch on it. There are many dates which are stated to have been the date that the Holy Prophet, may salaam be upon him, was born on. These include 2<sup>nd</sup>, 8<sup>th</sup> 10<sup>th</sup> 12<sup>th</sup> and 17<sup>th</sup>, of Rabbi Awwal, and even 12<sup>th</sup> of Ramadan.**

**The Ramadan date is a genuine mistake. Its basis is that the Holy Prophet, may salaam be upon was born, and received first revelation on the same day. It's unanimously accepted that Ramadan is when the Quran was revealed. Even though this was the same day, it wasn't the same month and year, so they don't have same date. The major similarity is that both were Mondays, not that both were the same date.**

**The 17<sup>th</sup> of Rabbi Awwal is a fabrication, reported by Hafiz ibn Dihyan, which he took, from the book, 'Ilham al ruwaat bi Alaamil huda ', but its writers are Shia rather than Sunni. Hafiz ibn Dihyan himself retracted from this date.**

As far 2<sup>nd</sup>, 8<sup>th</sup> 10<sup>th</sup> Rabbi Awwal go, these are all possible however none of these dates fall on a Monday. And the Holy Prophet, may salaam be upon him, as himself stated that the day he was born was a Monday (Sahih Muslim 2606).

Also this objection is very strange, as firstly Mawlid un Nabi, may salaam be upon him, isn't the only Islamic date to be disputed. There are many other Islamic dates, which are disputed, i.e. the date Hijraat occurred, the date of Badr, date of Ahud, etc. Secondly, the dispute as to which date the Holy Prophet, may salaam be upon him, was born isn't found in a marfoo Hadith (a Hadith which has a chain going back all the way to the Holy Prophet, may salaam be upon him), whereas the dispute as to which date is Layla tul Qadr is actually found in a marfoo Hadith. Some state Layla tul Qadr is in the last 10 days of Ramadan, some say it's the last 5 odd nights i.e. 21, 23, etc and some say it's the 27<sup>th</sup>. However no Muslim in the past 1400 years has refused to believe in Layla tul Qadr just because there's a dispute as to which date it is.

### **Objection 6**

If you want to celebrate Mawlid, you must do so by practising the Sunnah of the Prophet Mohammad, salao alayhai wasalaam, learning about his life and not by calling it Eid.

The Prophet Mohammad, salalo alayhai wasalam, has said we have two Eids, Eid ul Fitr and Eid ul Adha.

Also a scholar who you accept as being reliable, Shaykh Alawi Malki, has said in his book, which is actually a Pro Mawlid book that Mawlid un Nabi, salalo alayhai wasalam, is not an EID, and anyone who calls it Eid is a Jahil. So if you are not going to listen to the Prophet Mohammad, salalo alayhai wasalam, at least listen to what your own scholar said.



**Answer**

No doubt within our Mawlid gathering Sunans are learnt and taught, especially in gatherings conducted by the Dawat e Islami brothers and sisters. However, celebrating Mawlid by any method that isn't forbidden is allowed, the way we should adopt is the way which will bring the most benefit, which according to the Sunnah of the Holy Prophet, may salaam be upon him, is collective ibadah (worship). We get reward for reading salaah on our own yet we get much greater reward if we read with Jamaah, as other people will benefit from us and we will benefit from them. The same goes for Mawlid and that is why the Ahlus Sunnah prefers to hold gatherings. Remembering the life of the Holy Prophet, may salaam be upon him, is again a valid way of celebrating Mawlid of the Holy Prophet, may salaam be upon him, but it's not the only way. Also what exactly is 'Life of the Holy Prophet, may salaam be upon him,'? According to the rejecters of Mawlid the life of the Holy Prophet, may salaam be upon him, which needs to be learnt, is what occurred after the announcement of prophethood i.e. after the first wahi (revelation) meaning after the event of Gharul Hira. So if we were to do this, this wouldn't even cover the actual period the Holy Prophet, may salaam be upon him, was born.

It is very important to be aware that the Hadith referred to in the above objection with the exact word,

**'Only'**

Isn't found anywhere, i.e. 'only Eid ul Fitr and Eid ul Adha are the two Eids', but even if it was found this still isn't evidence of not calling the Mawlid of the Holy Prophet, may salaam be upon him, a day of Eid.

**“He has only forbidden to you the Carrion, and blood and the flesh of swine and the animal that has been slaughtered by calling a name other than Allah”. [2:173]**

This verse is very clear, but are these really the ONLY things Allah Almighty has declared Haraam / Forbidden? Further on in the Quran we find,

**“My Lord has only forbidden the indecencies (shameful acts)” [7:33]**

Any person with an ounce of intelligence will understand that one verse is talking about foods, and the other verse is talking about personal matters. And just because the word ONLY appeared, we can't ignore the other forbiddance. Similarly we can't accept two Eids and ignore the Third.

**“You are only a Warner” 11:12 And “You are only an admonisher” [88:21]**

Both these beautiful verses are teaching us about the ranks of the Holy Prophet, may salaam be upon him, and both of these contain the word ONLY. We can see even though the word 'ONLY' is a definite word its meaning isn't always definite. If the Holy Prophet, may salaam be upon him, can be in possession, in light of the above two verses, of two great virtues, then why can't two different types of days be called Eid?

**“I am only commanded to worship Allah and not to ascribe associate to Him” [13:36]**

So does this mean we are not commanded to read salaah, keep fasts, give charity, go for Hajj? Just because these acts weren't mentioned in the above verse it can never mean we aren't commanded to do them. Similarly, when the Holy Prophet, may salaam be upon him, called the Fitr and Adha days Eids, just because in the same sentence he didn't call the day of his birth Eid, doesn't mean we can't call the day he was born a day of Eid.

**“Then he struggles for his own good only” [29:6]**

Does this mean it's pointless reading salaah in Jamaah? As the verse above is stating the only person who benefits from any work is that individual himself. Salaah with Jamaah is an act with which we benefit ourselves but also others, as due to each other's effort, each other's reward increases. Just as the person who believes the above verse is evidence of Jamaah being a useless act is extremely astray, in almost the same way the person who believes from the above Hadith of the Holy Prophet, may salaam be upon him, that the day of his birth isn't a day of Eid, is equally astray.

**“I give you one admonition only” [34:46]**

The Holy Prophet, may salaam be upon him, was commanded by Allah Almighty to say the above. Now anyone with even extremely basic information will know, this wasn't the one and only admonition the Holy Prophet, may salaam be upon him, ever gave during his entire life. The examples used above all contain the word 'ONLY' whereas the above Hadith doesn't contain the word 'ONLY', but we can see how even if there was a Hadith which states

**‘Only** the days of Fitr and Adha are days of Eid’

This still doesn't negate the fact that Mawlid un Nabi, may salaam be upon him, is also a day of Eid. Obviously there is a difference between the two, there's no Eid salaah on Eid Mawlid un Nabi, may salaam be upon him, etc. InshaAllah all these examples will give a better understanding of how the above Hadith isn't proof of Mawlid not being a day of Eid.

An interesting quote to add at this moment in time will be what the definition of Eid is. According to Ibn Taymiyyah, in his book iqtida al sirat al mustaqeem li mukhalafat ashab al jahim he writes,

**"Eid is any time or place in which there is a gathering and the activities associated with that time or place".**

It's very clear even Ibn Taymia didn't restrict the meaning of Eid to just Eid ul Adha and Eid ul Fitr. Also in Islamic literature, we find the word 'EID' being used for other occasions aside from Eid ul Fitr and Eid ul Adha.

In Miskaat ul Masbahi we find a Hadith that has been narrated by Ibn Abbas, Abu Hurriah, Ubaid bin Sabaq, may Allah be pleased with them all, that Friday is a day of Eid.

**Narrated 'Umar bin Al-Khattab:**

**Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day on which it was revealed as a day of Eid." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion for you, completed my favor upon you, And have chosen for you Islam as your religion." [5:3] 'Umar replied," No doubt, we know when and where this verse was**

**revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafah (i.e. the Day of Hajj)” (Sahih Bukahri) Meaning that you would have taken it as a single Eid, whereas we have taken it as a double Eid, as Friday is a day of Eid for us, and so is the day of Arafah.**

Also in the Quran we find,

**“Isa son of Maryam submitted, 'O Allah our Lord, 'sends down to us a tray of food from the heaven so that it may be an occasion of Eid for us, for the first and the last of us and a sign from You, and provide for us and you are the best of Providers.” [5:114]**

If the day a tray of food arrives for Syedunaa Isa, may salaam be upon him, is a day of Eid for ‘first and last people’ then what doubt remains that the day the best of creation arrived isn’t a day of Eid?

As for what Shaykh Alawi Malki said, in his book Howlil eetifali bizikril mawlidil nabawi shareef, the full quote is as follows:

This isn’t an Eid, as Eid occurs once a year, as for the celebration of Mawlid of the Holy Prophet, may salaam be upon him, and his life its wajib they be done again and again and not be limited to a certain time.

### **Objection 7**

**“O believers! Exceed not over Allah and his Messenger and fear Allah. Undoubtedly Allah Hears, Knows” [49:1]**

**We are commanded to never do anything that the Prophet Mohammad, salalo alayhai wasalam, didn't do; now celebrating Mawlid is something, which neither the Prophet Mohammad, salalo alayhai wasalam, did nor his companions did. So doesn't matter how good you like to think this is we aren't allowed to do it.**

### **Answer**

**The Holy Prophet, may salaam be upon him, and his companions not doing something isn't evidence of that act being forbidden nor does the above verse mean this. There are many things which the rejecters of Mawlid do, which neither the Holy Prophet, may salaam be upon him, did not do nor did his companions ever do.**

- 1. Translation of Quran into English**
- 2. Compiling books of Hadith**
- 3. Writing books on Islamic sciences i.e. sarf nawh**
- 4. Aside from hajj, having huge annual Islamic events**
- 5. Building mosques which have electricity in them**
- 6. Giving Zakaah through a credit or debit card**
- 7. Getting a visa before going to Hajj or Umrah**
- 8. Travelling to Hajj on an aeroplane**
- 9. Using Televisions and Internet for Dawah**
- 10. Having mobile phones and clocks which play the Azaan**

**None of the above acts are called forbidden by the rejecters of Mawlid. At most, it can be said that historically it's not proven the Holy Prophet, may salaam be upon him, or his companions did them, but this wouldn't make it forbidden. The only thing which can make something forbidden is a clear**

command from Allah Almighty or his beloved Prophet, may salaam be upon him, commanding us that it's forbidden.

**Fight those who believe not in Allah, and in the last day, and accept not as forbidden what Allah and His messenger made forbidden, and follow not the true faith that is to say those who were given the Book until they pay the required tax with their own hands being brought low [29:9]**

We can see to declare something as forbidden is the sole authority of Allah Almighty and his beloved Prophet, may salaam be upon him. Otherwise, anything that hasn't been made forbidden is allowed, and then if that something has a strong basis in the Quran and Hadith, it becomes highly recommended.

Also it's proven that the Holy Prophet, may salaam be upon him, celebrated his own Mawlid.

**In Sunnan Nasai (Hadith Number 2362)**

Syedda Aisha, may Allah be pleased with her, narrates that "The Holy Prophet, may salaam be upon him, use to very strictly (يتحرى) fast on Mondays and Thursdays".

Imam Nasai has reported this Hadith through several chains; the above chain he classifies as a Sahih Hadith, and another as a Hassan Hadith.

**Also in Sunan Abi Dawood (Hadith number 2430)**

**The slave of Usama bin Zaid narrates, “I went with Usama to the wadi of Qura (A valley which comes on the way to Syria when travelling from Madina shareef) and Usama bin Zaid, use to fast every Monday and Thursday. So I asked him ‘why do you fast on Mondays and Thursdays when you are an old man’? He replied ‘the Holy Prophet, may salaam be upon him, too use to fast on Mondays and Thursday’.**

**Bear in mind that Usama bin Zaid, may Allah be pleased with him, was both an old man as well as a traveller on a journey and he still use to fast as per the sunnah of the Holy Prophet, may salaam be upon him, every Mondays and Thursdays. In old age as well as on a Journey one is exempt from even the fasts of Ramadan, so why was it that this great companion of the Holy Prophet, may salaam be upon him, was going to so much trouble just to keep a voluntary fast? And what was the reason that the Holy Prophet, may salaam be upon him, use to fast on Mondays? In Sahih Muslim (Hadith number 2606) we find the answer,**

**Abu Qatada, may Allah be pleased with him, narrates, “The Holy Prophet, may salaam be upon him, was asked about fasting on Mondays, the Holy Prophet, may salaam be upon him, replied “That is the day I was born and revelations were sent to me”.**

**So it’s proven that the Holy Prophet, may salaam be upon him, and his companions marked this day by doing special deeds. Similarly, we the ummah of the Holy Prophet, may salaam be upon him, too on this day do extra worship in the name of Mawlid un Nabi, may salaam be upon him. In fact, the place where we have personally experienced this method of Mawlid celebration being practised the most was in the Haramain Shareifain. To this day, huge crowds of people gather in the two sanctuaries each Monday at the time of Maghrib to open their fast, and when you ask them why were you fasting**



today, they reply, 'Because today was the Mawlid of the Holy Prophet, may salaam be upon him'.

In Jaamiat Tirmadhi (Hadith number 3626), we find an account of the Mawlid:

It's reported Syedunaa Abbas bin Abdulmutlib, said O messenger of Allah, the Quraysh gathered together, and remembered their lineage amongst each other, and when it came to your lineage they described you as: a Palm tree on a hill.

What was the response of the Holy Prophet, may salaam be upon him, when this was said to him? Please read and enlighten your hearts:

Allah Almighty created all the universe then placed me in the best group from amongst them, and best of their two sections, then he created tribes, and he placed me in the best tribe, then he created families and placed me in the best family, so I am the best from them in respect of a family as well as an individual.

It's apparent from the response of the Holy Prophet, may salaam be upon him, that whenever the Mawlid of the Holy Prophet, may salaam be upon him, was mentioned, the Holy Prophet, may salaam be upon him, approved by contributing to the remembrance of his Mawlid.

Also after mentioning many Hadith on the ranks and virtues of the Holy Prophet, may salaam be upon him, and after mentioning several instance of gatherings where the Mawlid of the Holy Prophet, may salaam be upon him, was remembered in, Imam Tirmadhi writes a whole chapter titled

ما جاء في ميلاد النبي صلى الله عليه و سلم

## **‘What has been narrated in respect of the Mawlid of the Holy Prophet, may salaam be upon him’**

**In Sunnan Nasi (Hadith number 2998) another heart warming account is found:**

**Imran Annasri, may Allah be pleased with him, narrates Abdullah Ibn Umar came to me when I had stopped under a tree on the way to Makkah. He said what made you stop under this tree? So I said its shade made me stop. Then Abdullah said The Messenger of Allah, may salaam be upon him, said: If you are between two mountains of Mina, and he signalled with his hand towards the east, indeed there is valley there called As Surrabah –according to the Hadith (narrated by) Harith it is called As surar – in which 70 Prophets were born.**

**We learn how the Holy Prophet, may salaam be upon him, taught the companions the names and locations of the blessed places where many Prophets, may salaam be upon them were born. This was in order for the companions and the latter Muslims to visit these places to seek blessings. It's clear from the question asked by Abdullah ibn Umar, he was trying to locate this blessed location. If honouring the place a Prophet, may salaam be upon him, was born in is permissible and a Sunnah, then why isn't honouring the day he was born on permissible?**

**A group of companions arranging a gathering solely to remember how Allah Almighty did a huge favour to them by sending them his beloved Prophet, may salaam be upon him, is also sunnah, Sunnan Nisai (Hadith number 5428):**

Muawiyah, may Allah be pleased with him, narrates: Verily the Messenger of Allah went to a circle - meaning of his companions - Then asked what has caused you to conduct a gathering? So they said we have sat down to do dua to Allah, and to praise him for guiding us on his religion, and for favouring us by sending you to us. He said By Allah is that the only reason? They replied Yes we swear by Allah that is the only reason. He said I have not made you take an oath to doubt you, verily Jibrael, may salaam be upon him, came to me and told me that Indeed Allah Almighty, is boasting of you in gathering of the angels.

No doubt the Ahlus Sunnah Wal Jammah aim in celebrating the Mawlid of the Holy Prophet, may salaam be upon him, is no different to the aim which the companions, may Allah be pleased with them, had, we too just praise Allah and thank him for the unique favour he has gifted us with. We too make dua of our gatherings enjoying a remarkable acceptance in the Divine court of Allah Almighty Ameen.

This act of gathering together on the occasion of Mawlid of the Holy Prophet, may salaam be upon him, is very old indeed. Hafiz ibn Kathir writes in Al-Bidaayah Wal-Nihaayah under the chapter of, 'Description of the noble Mawlid':

The grandfather of the Holy Prophet, may salaam be upon him, on the occasion of his Mawlid, gathered together all the Quraish.

Hafiz ibn Kathir writes in Al Bidaayah wal Nihaayah under the chapter of, 'Entering of the Holy Prophet, may salaam be upon him, into Madina, and the places where he stayed and what is related about':

When the Holy Prophet, may salaam be upon him, arrived in Madina Munawara, the women and boys began reciting,

طلع البدر علينا من ثنيات الوداع  
وجبت الشكر علينا ما دعا لله داع

*The full moon, has arrived to us, from the valley of Sanniya  
It is WAJIB on us to give thanks, what a caller to Allah Almighty*

When Sunnis sisters in current times gather together to recites naats and nasheeds on Mawlid in honour of the Holy Prophet, may salaam be upon him, a huge uproar is heard 'bidda bidaa'. We see the female companions of Madina Munawara too use to recite poems in honour of the Holy Prophet, may salaam be upon him, not only this but their aqeeda was that its 'WAJIB' to thank Allah Almighty for the arrival of the Holy Prophet, may salaam be upon him, into Madina Munawara. What must have been their aqeeda for the day the Holy Prophet, may salaam be upon him, arrived in the world? An important point to add here is the aspect of it being 'wajib' is as long as the Holy Prophet, may salaam be upon him, is a Prophet and as long as one is benefiting from the Prophet, may salaam be upon. We all know in light of Quran and Hadith that Prophethood has never been taken off a Prophet once bestowed, and we also know how the Holy Prophet, may salaam be upon him, is still the biggest means of intercession for us in the Divine court of Allah Almighty, therefore this aspect of Wajib is still applicable today.

Hafiz ibn Kathir writes in Al Bidaayah wal Nihaayah:

Upon returning from the Ghazawa of Tabook, Syedunaa Abbas bin Abdulmutlib, may Allah be pleased with him, said to the Holy Prophet, may salaam be upon him, I wish to recite some poetry in your honour, the Holy Prophet, may salaam be upon him, said, go ahead and may Allah Almighty never stop you.

Syedunaa Abbas bin Abdul Mutalib said

*Before you came you were pleasantly in the shade, where leaves clustered  
Then you came to this city, not as a mortal nor as a lump of flesh nor as a cloth*

*No Rather as drop which rode the ships and put a bridle on the idol nasr while  
its people were drowning  
You were carried from lion to womb, one world passing another*

*Until you great house overtook Khindaf, under which were lofty heights*

*When it was your birthday the earth shone and the horizon was illuminated  
with your light*

*We are now in that brightness and in that light and due to this we are passing  
along the paths of righteousness*

**Also reported by the following :**

**Mustadrak Hakim 3/369, #5417**

**Al-Muajam Al-Kabir 4/213, #4167**

**Dalail un Nubuwwah by Imaam Bayhaqi 5/268**

Some very important things to bear in mind are Syedunaa Abbas, may Allah be pleased with him, was a companion of the Holy Prophet, may salaam be upon

him, and as well as a member of his Ahlul Bayt, so it's proven the companions and the Ahlul Bayt use to celebrate the Mawlid of the Holy Prophet, may salaam be upon him. The Ghazwa of Tabook occurred in the 9<sup>th</sup> Hijari, making it nearly 60 years after the actual birth of the Holy Prophet, may salaam be upon him, so its proven the companions of the Holy Prophet, may salaam be upon him, use to celebrate the Mawlid of the Holy Prophet, may salaam be upon him, even 60 years after it had occurred. The Muslim army in the Ghazawa of Tabook numbered 30,000, so when Syedunaa Abbas was reciting the above poem in honour of the Mawlid of the Holy Prophet, may salaam be upon him, it was in the presence of 30,000 companions of the Holy Prophet, may salaam be upon him. The beautiful dua which the Holy Prophet, may salaam be upon him, recited for Syedunaa Abbas, Hafiz ibn Kathir writes in the chapter of 'The sending of the Messenger of Allah, may salaam be upon him, of Khalid bin walid to Ukaydir Duma': When the Holy Prophet, may salaam be upon him, recited this same dua for someone else, that person even at the age of 70 had not lost any of his teeth!

### **Objection 8**

Mawlid of Prophet Muhammad, salalo alayhai wasalam, really isn't as important as the Ahlus Sunnahi make it out to be. Had it been even half as important, then surely in 6666 Ayah of the Quran at least one would have talked about Mawlid. How come in the Quran we don't find any such Ayah, in fact the word Mawlid hasn't been mentioned at all?

### **Answer**

There are many word / phrases which in a certain form haven't been mentioned in the Quran, yet this doesn't stop the rejecter of Mawlid from using them for example,

**Tawheed**

**Zamzam**

**Shirkul Akbar**

**Shirkus Sagheer**

**Hjar Aswad**

**The root letters of Mawlid م و ل د have appeared in the Quran on many occasions. The Mawlid of several Prophets, may salaam be upon them, has been mentioned in the Quran. Also the coming (Mawlid) of the Holy Prophet, may salaam be upon him, has been mentioned in the Quran on many occasions.**

**Imam Jalal ud deen Suyuti, may Allah be pleased with him, a classical scholar of Islam who lived in the 9<sup>th</sup> century, who was such a big saint of Allah Almighty that, the author of Kashful Ghumaa Imam Shrani writes: he was blessed with Ziayraah of the Holy Prophet, may salaam be upon him, 75 times!. So much so that when he wanted to check the authenticity of a Hadith he would ask the Holy Prophet, may salaam be upon him, directly instead of looking through the books on the sciences of Hadith etc.**

**Imam Jalal ud deen Suyuti in his work, Alhawi lil-Fatawi has written a whole chapter on Mawlid in which he answers someone who said he couldn't find any basis for the Mawlid celebrations in the Quran and the Sunnah:**

**'Our answer is that the negation of the knowledge of something does not always mean the negation of the existence of that something'**

**Just because someone knows the 6666 Ayahs of the Quran off by heart, and seems to think there isn't even one that talks about Mawlid, doesn't mean this really is the case. Just a few are presented, please read these without any envy or hatred,**

**“O beloved' by your life” [15:72]**

**“I swear by this City; And O beloved! You are dwelling in this city;  
And by your father and his progeny that you are” [90: 1-3]**

**“By the time of the beloved (Prophet)”. [103:1]**

Allah Almighty in the light of the above has taken a full oath on the Mawlid of the Holy Prophet, may salaam be upon him. Need any more be said? If after reading all the answers to all the objections, there still is someone who believes any of these objections are still valid, then the only thing we have to say is that the following Ayah describes you very accurately,

**“Allah has set a seal on their hearts and on their ears, and over their eyes there is a dark covering, and for them is great torment.” 2:7**